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he terms a charismatic ministry; but that on the other hand, the official ministry of the early church, consisting of the local officers, had gifts of the Spirit as well as the prophets. He further attempts to explain why the prophets as a class disappeared in the course of the second century, and asserts that the gradual diffusion of the prophetic spirit among all believers and the tendency in the church gradually to depreciate the marvelous and to emphasize the ethical was the reason. Although the author evinces a certain degree of acquaintance with early Christian literature, the book has very little value. The method pursued is not historical nor scientific. The subject is approached from a theological standpoint, and the author's prepossessions are apparent at various points. The reference on p. 38, n. 1, to present political conditions in Europe is not only out of place, but reflects upon the author's fair-mindedness and good judgment.

E. Z.

DOCTRINAL

LIDGETT, J. SCOTT. *God in Christ Jesus*. A Study of St. Paul's Epistle to the Ephesians. London: Kelly, 1915. xi+388 pages. 5s.

Inasmuch as the author sends the book out with an apology for its repetitions and prolixity, one may pass to an appreciation of his sincere and devout spirit, while at the same time dissenting from his conclusions.

The aim of the work is really doctrinal though it takes the form of exegesis. It is "the setting forth of life in Christ as the spiritual realm in which God's gracious purpose is accomplished and man's redemption is enjoyed."

A faithful adherence to even a Pauline terminology hardly atones for the lack of vital connection with the present. Even the ethical ideals of the Epistle, splendid as they are in their time-setting, require regrouping and remotivating quite as much as expansion and application—a need which the author does not seem to feel.

J. W.

ILLINGWORTH, J. R. *The Gospel Miracles*. London: Macmillan, 1915. xvii+213 pages. 4s. 6d.

The immediate interest of the author is in the field of practical religion, but inasmuch as practical religion is so closely connected with our creed, a defense of an important element in the latter is regarded as the remedy for the present impotence of the former. The problem of the gospel miracles is the thesis of the book.

The concern of the author at this point is congruous with his system as a whole. The uniformity of cosmic laws is not due to any necessity of the divine nature but to the consistency of the divine will, which can therefore, if need be, modify their operations; this allows the divine energy to come in at successive points in history and makes possible the incarnation, the virgin birth, and resurrection, though such events indeed, transcending human experience, are not proper subjects for criticism. With the far-reaching effects of this logic it will not be necessary for the reviewer to deal.

But the author grants that the works of wonder were in some sense relative to their time and would possibly not have fulfilled the same function if enacted at the present day in the midst of a sophisticated and critical society; which leads us to wonder how he can hope that their mere record will function today.

The occurrence of the gospel miracles is to be believed, however, on account of the unique evidence offered by the history and existence of the Christian church. Their unique coincidence with Jewish prophecy, the intensity of St. Paul's conviction, and the graphic character of the gospel records, moreover the unique person about whom they are postulated, quite alter the case for gospel miracles as compared with any others for which the author has no place in his apology.

J. W.

COIT, STANTON. *The Soul of America. A Constructive Essay in the Sociology of Religion.* New York: Macmillan, 1914. x+405 pages. \$2.00.

Dr. Coit here sets forth the thesis that religion and patriotism are one and the same thing. The test of the vitality of a religion is to be found by asking whether it is a creative social and political force. In particular, the religion of the Old Testament was such a creative movement; and historical Christianity has disclosed the same power of political evolution and revolution. "It would therefore seem that if somehow the religion of the churches could in each country identify itself with the conscious sense of dependence upon one's nation as the source of one's spiritual life, Christianity and the churches would enter upon a new period of beneficent activity, unprecedented in the world since the first two centuries after Christ" (p. 16).

The primary essential in this revision of religion is the relinquishment of all appeals to supernatural forces. One may, indeed, continue intellectually to believe in God and in superhuman beings if he is rationally compelled to do so; but religion itself must be completely humanized. Churches are to become "parties" in a common social endeavor rather than "sects." Dr. Coit believes that the rituals and current theological phrases of our churches may be so modified as to serve this new purpose; and the latter portion of the book is devoted to showing how this may be brought about. Since the endeavor involves "the elimination of every trace of trust in moral intelligences who are not members of human society" (p. 157) the adaptation which Dr. Coit suggests will appear to churchmen like the elimination of religion itself. Noble as is the social passion of the author, he fails entirely to appreciate the strength and the importance of that cosmic mysticism which is basal in all strong religions.

G. B. S.

DRAKE, DURANT. *Problems of Conduct. An Introductory Survey of Ethics.* Boston: Houghton Mifflin, 1914. xi+455 pages. \$1.75.

This book was evidently prepared to stimulate the discussion of practical moral problems in college classes in ethics. The emphasis is therefore laid on concrete conditions in present-day life in America; and the subjects selected for examination are just those which naturally occur to the college student. The clear analysis of each problem is well suited to direct the discussion toward the main issues. In the hands of a competent teacher it should prove to be a useful handbook.

The first portion of the volume (somewhat more than one-third) is devoted to a sketch of the evolution of morality and an attempt to state the philosophy of moral standards. Professor Drake is a frank eudaemonist, and the book throughout reflects a utilitarianism which leaves one wondering whether the whole story can be told without a more serious appreciation of the idealism which furnishes the motive power to moral conduct.

G. B. S.